that none should be condemned for absolute Atheists, merely because they hold eternal uncreated matter, unless they also deny an eternal unmade mind, ruling over ttie matter, and so make senseless matter the sole original of all things. And this is certainly most agreeable to common apprehensions ; for Deinocritus arid Epicurus would never have been condemned for Atheists, merely for asserting eternal self-existent atoms, no more than Anaxagoras and Archelaus were (who maintained the same thing), had they not'also denied that other principle of their's, a perfect mind, and concluded, that the world was made, juijSevoc Siararrovroc rj *Siara^afjiivov* TTJV *iraffav tyrovrog* /ia/ca^tor)?ra *JJL^T* a00af>criac, without the Ordering and disposal of any understanding being, that had all happiness with incorruptibility. —

viii. The true and proper idea of God, in its most contracted form, is this, a being absolutely perfect ; for this is that alone, to which necessary existence is essential, and of which it is demonstrable. Now, as absolute perfection includes in it all that belongs to the Deity, so does it not only comprehend (besides necessary existence) perfect knowledge or understanding, but also omni-cau-sality and omnipotence (in the full extent of it), Otherwise called infinite power. God is not only &>ov *apiarov,* and " aiiimans quo nihil in ornni na-tura praestantius," as the Matei;iarian Theists described him, the best living being ; nor, as Zeno Eleates[a] called him, Kpcmcrrov Travrwv, the most powerful of all things ; — but he is also Tra-y/cpar^, and *Travroicpdrup,* and Travr^ovcrioc, absolutely omni-

[a]Vide Aristot. Libro de Xcnocratc, Zenoiie, ct Gorgia, cap. iii, p. 840. ton), ii. oper.